

14 The Charitable 7
CHRISTIAN:

A word of Comfort from the God of Comfort, to such as are truly Poor.

And a word of Christian Counsel and Advice to such as are worldly Rich, stirring them up to the Christian Duty and Practice of Charity.

With some powerful Motives and Perswasions thereunto, drawn from the Word of God, to convince men of the necessity of this Christian Duty; with the fore Bills and Calamities which are threatened in the Word of God against unmerciful men.

The eighth Edition, with Additions.

Psalm 41. 1, 2, 3.

Blessed is he that considereth the Poor, the Lord will deliver him in time of trouble. The Lord will preserve him; and keep him alive, and he shall be blessed upon the earth. The Lord will strengthen him upon the bed of languishing, and will make his bed in his sickness.


Published by a Lover of Hospitality.

London, Printed for Elizabeth Andrews, at the White Lion near Pye Corner. 1662;

Charitable
MATTERS
Courteous Reader.

THere is lately published an excellent and profitable Sermon, called, Christs first Sermon, of The necessity, duty and practice of Repentance opened and applied. Also Christs last Sermon, of The everlasting estate and condition of all men the world to come. Likewise the Christians blessed Choice. And the Christians best Garment, or, The putting on of the Lord Jesus Christ. Also Heavens Glory, and Hells Horrour, or the Parable between Dives and Lazarus opened and applied. Very godly Books, and are but three pence price.

There are likewise seven other small Books, all them very godly, and very comfortable for thy soul. One is entituled, Englands Faithful Phyfician. The second, Doooms-day at hand. The third, the dreadful character of a drunkard. The fourth, The Fathers last Blessing to his children. The fifth, The sin of Pride arraigned and condemned. The sixth, The Plain Mans Plain Path-way to Heaven. The seventh, The Black Book of Conscience. All very necessary for these licentious times, and each of them being but of two pence price. They are to be sold by *Elizabeth Andrews*, at the *White Lion* near *Py Corner*.



The Charitable Christian.

1 Tim. 6. 17, 18, 19.

Charge them that are rich in this world, that they be not high-minded, nor trust in uncertain riches, but in the living God, which is giveth us richly all things we enjoy.

That they do good, that they be rich in good works, ready to distribute, willing to communicate.

Laying up in store for themselves a good foundation against the time to come, that they may lay hold on Eternal Life.

The Blessed Apostle in these words layes down several arguments and persuasions to Charity, which in this Age that we now live in, is even almost growne out of date with most men: For notwithstanding there is a great noise of Religion abroad, yet is it lamentable to consider, that irreverently most

The Charitable Christian.

men live, making a great outward show and pretence of Religion, but altogether deny and neglect the power and practice thereof, which in a great measure doth consist in the practice of Charity, as St. James saith in his first Chapter and the last Verse: Pure Religion, and undefiled before God is this, To visit the fatherless and the widow in their distress: That is, by relieving their necessities.

There are several Arguments that should provoke us to Charity, in these words of the Apostle; as first, the charge given to rich men. He doth not charge them in the Name of any King or State, but in the Name of the great God of Heaven and Earth, whose Ambassadors he was. The sum and substance of his charge is this: First, That they would not be high-minded, that is to say, lofty, proud, and scornful, boasting to look upon those that are poor. And secondly, That they would not trust in uncertain Riches but in the living God. Men are apt to think themselves safe and secure, if they have gotten but Estates in their hands: but the Word of God saith otherwise. The Apostle here calls Riches uncertain: and Solomon saith of them, that they are vanity of vanities, meer empty nothing, things which we ought not to covet after for we came into the world naked without riches, and it is certain we shall carry none with us.

The Charitable Christian.

out of the world. When as St. Paul saith, 1 Tim.
6. 8. Let us having food and raiment be therewithall
in content: But if we will not, what saith the A-
postle in the next Verse? If men will be rich, they
shall fall into temptation, and a snare, and into many
foolish and hurtful lusts, which drown men in de-
struction and perdition. For (saith he) the love of
money is the root of all evil. And then thirdly,
and lastly, he charges them, That they do good,
that they be rich in good works; ready to distribute,
willing to communicate. And the reasons why we
should do so, are these: First, that we receive all
we have from God; he gives us all things rich-
ly to enjoy. Then secondly, by doing good and re-
lieving the necessities of those that are in want,
we do thereby lay up in store for our selves a
good foundation for eternal life. God will not
forget our work and labour of love towards the
Poor. Inasmuch as ye have done it unto them, ye
have done it unto me, saith Christ, Matth, 25. 40.
And whatsoever we give unto the Poor, we
lend unto the Lord, and he will certainly repay
us.

Wherefore let all those who expect mercy and
favours from the Lord, seriously consider, and
minded these following motives & inducements
to Charity, propounded by a good Minister:
a necessary Duty, which divers men are very
prone to neglect. Dives would not give the

The Charitable Christian.

crumbs and scraps of his table to poor Lazarus. Men in a full condition are not at all affected with the wants and necessities of others: See what an evil Unmercifulness is.

First, It is an argument of Covetousness: When Christ, Luke 16. 9. bids them make to themselves friends of the Mammon of unrighteousness, (which he so calls, because men sin either in the getting or in the using of them) saying they could not serve God and Mammon. In the 13. Verse it is said, the Pharisees who were covetous derided him: They thought Christ spake like an ignorant man; they could serve God, and keep their wealth too, and not cast it away upon poor people. This shewed their covetousness; and what an evil covetousness is, St. Paul tells us, A covetous man is an Idolater, Ephes. 5. 5. and hath no inheritance in the Kingdom of Heaven.

2. Unmercifulness is an argument of Unbelief and distrust of God; men think, if they give to the poor they must want themselves. But Prov. 28. 27. He that giveth to the poor shall never lack. Here is the word of God for it, who is Truth it self; and yet men distrust God, and think of other wayes to provide for themselves. I will keep what I have (saith the Covetous man) if this be gone, I know not where to have more: the world is hard, and it is best to keep what

The Charitable Christian.

What we have. Thus unbelief discovers it self. saith God, give to the poore, and thou shalt never lack; saith the hard-hearted man, Give to the poore, and thou shalt lack, and so gives God the lye, Eccles. 11. 1. Cast thy bread upon the water, and after many dayes thou shalt finde it: No, saith the unmercifull man, I shall never see it again; and so makes God a Lye, and declares himself an unbeliever.

3. Unmercifullness is an argument that there is no love of God in that man; 1. John 3. 17. Whoso hath this worlds goods, and seeth his brother hath need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him? He may think, and others may think, and say that he loves God, but there is not one dram of Gods loves in that man: for if a man loved God, he would love man who is the Image of God. Christ commanded us, that we love one another, as he hath loved us, John 15. 12. He testified his love, by giving his life, his blood for us; and we will not give a little bread, an old garment, a little silver; it is a clear demonstration that there is no love of God in us.

4. Unmercifullness it hath much cruelty and unnaturalness in it, Isa. 58. 7. saith the Lord, Deal thy bread to the hungry, cover the naked, and hide not thy self from thine own flesh. The poore are our own flesh, Mal. 2. 10. Have not we all one

The Charitable Christian.

one Father? Hath not one God created us? Prov. 22. 2. The rich and the poor meet together: the Lord is the maker of them all. Now if we hide our eyes from them, if we will not consider their necessities, and reliebe them, we are cruel and unnatural: if a man be naked or hungry, he will seek to cloathe and feed himself, he will not hate his own flesh: Ephes. 5. 29. No man ever yet hated his own flesh, but nourisheth and cherisheth it. When men therefore refuse to strengthen the hand of the poor and needy, they despise and hate their own flesh, they are unnatural: and to prevent this, God hath laid a command to be merciful, where the strongest reason and plea may be against it, Prov. 25. 21. If thine enemy hunger, give him bread to eat; if he be thirsty, give him drink: much more then to the Poor.

5. Unmercifulness, it brings a curse yea, many curses upon men and their estates, Prov. 28. 27. He that hideth his eye from the poor, shall have many a curse. The poor will curse him, and not onely man, but even God himself curseth them. Psal. 41. 1. Blessed is he that considereth the poor. If a man do it not, shall he have a blessing? No: Depart from me, ye cursed, (Matth. 25. 41.) For I was hungry and ye fed me not. And Prov. 3. 33. The curse of the Lord is in the house of the wicked. Sometimes they have not a heart to eat, and take the comfort of their Estates; sometimes they

The Charitable Christian.

They are perplexed with fears, and cares, and
troubled about their Estates; sometimes they are
troubled at Law, sometimes by Fire or Robbery,
sometimes by such secret wayes, that none can
give any rational account of, but know that the
curse of God is there.

6. Unmercifalness, it makes men altogether
unlike God, who is the Father of mercy,
and the God of all compassions, 2 Cor. 1. 3. He
makes his Sun to arise on the evil and the good,
and sendeth rain upon the just and upon the un-
just, Mat. 5. 45. He giveth food to all flesh, Psal.
136. 25. To each his sufficing food in due season,
fills every living creature with his blessing.
He giveth liberally and upbraideth not, as St.
James saith, Jam. 1. 5. He hears the desires of the
humble and the poor, Psal. 10. 17. He is kind to
the unthankful, and to the evil. Be ye therefore
merciful as your heavenly father is merciful, Luke
6. 36. But now, that man that is near, pinch-
ing and miserable, and doth not regard the con-
dition of the poor, to comfort their hearts, and to
strengthen their hands, in filling their hungry
bellies, and cloathing their naked bodies; he is
unlike and contrary to God, who is all love and
bowels of mercy, pity, and compassion, and
ever mindful of the poor, and hath made a Law
for their relief, which standeth recorded in the
Word of God, unalterable, and can never be re-
pealed

The Charitable Christian.

pealed or made void, Deut. 15. 7, 8, 9, 10, 11, 14, 15. If there be among you a poor man, one of thy brethren, within any thy gates or the Land which the Lord thy God giveth thee, thou shalt not harden thine heart, nor shut thy hand from thy poor brother: but thou shalt open thy hand wide unto him, and shalt surely lend him sufficient for his need in that which he wanteth. Beware that there be not a thought in thy wicked heart, saying, the seventh year the year of release is at hand, and thine eye be evil against thy poor brother, and thou give him nought, and he cry unto the Lord against thee, and it be sin unto thee. Thou shalt surely give him, and thine heart shall not be grieved when thou givest unto him; because that for this thing the Lord thy God shall bless thee in all thy works, and in all that thou puttest thy hand unto. For the poor shall never cease out of the land, therefore I command thee, saying, thou shalt open thine hand wide to thy brother, to the poor, and to the needy in the land: Thou shalt furnish him liberally out of thy flocks, and out of thy floor, and out of thy wine-press, of that wherewith the Lord thy God hath blessed thee, thou shalt give unto him. And thou shalt remember, that thou was a bond-man in the land of Egypt, and the Lord thy God redeemed thee; Therefore I command thee this thing to day. And to this very purpose is that in Levit. 25. 35, 36, 37, 38. If thy brother be waxen poor, and fallen to decay with thee, then thou shalt

The Charitable Christian.

14. shalt relieve him; yea, though he be a stranger or
thy sojourner with thee, that he may live with thee: thou
which shalt not give him thy money upon usury, nor lend
den him thy victuals upon encrease; take thou no usury
pro- of him nor encrease: but fear thy God, that thy
im, brother may live with thee. Here is two Statute
in Acts of God himself, that are of more force and
t a greater authority, then all the Acts of men or
ear Parliaments, which shall never be altered, but
evil shall be in full force and power to the end of the
ht, world: yea, shall be a Law to condemn the gain-
sin sayers and neglecters thereof in the day of judge-
ine ment. Christ saith, Luke 14. 13. VVhen thou
to makest a Feast, call the poor, the lame, and the blind,
od and thou shalt be blessed. And Luke 14. 18. God
ou anointed Christ to preach the Gospel to the
er poor. And in another place, he saith, The poor
y- receiue the Gospel. And hath not God chosen
er, the poor of this world to be rich in Faith, and
ou Heirs of the Kingdom, which he hath promised
nt to those that love him. In Luke 6. 20. saith
e- Christ, Blessed are ye poor, for yours is the King-
lt dom of Heaven. But in the 24. Verse, Wo unto
ou you that are rich, for ye have received your consol-
d tion. In Luke 16. 25. When Dives cryed unto A-
d braham to haue mercy on him: saith Abraham to
e him, Remember that thou in thy life time receiuest
e thy good things. Thou madest thy riches thy
n God, and didst shut up the bowels of compassion
lc against

The Charitable Christian.

against poore Lazarus, therefore thou shalt have no mercy. Judas was a hard-hearted wretch, and covetous Traytor, that cared not for the poore. If every man would do themselves good by their Estates, it will be in laying them out for the poore: for at the last day, riches if not improved to the Glory of God, will certainly rise up in judgement against men. See what St. James saith, Chap. 6. ver. 1, 2, 3. Go to now ye rich men, weep and howl for the miseries that shall come upon you: Your riches are corrupted, and your garments moth-eaten: your gold and silver is cankered, and the rust of them shall be a witness against you, and shall eat your flesh as it were fire. You have heaped up treasure together for the last day.

7. Unmercifulness it puts in a Debate and War in the Court of Heaven against our Prayers, that they shall have no entertainment there. Whoso stoppeth his ears at the cry of the poore, he also shall cry himself, and not be heard, Prov. 21. 16. Unmercifull men shall come to some great strait or other befoze they dye, so as to cry either to man or God; and when they cry, they shall not be heard. They would not hear the poore crying, nor God who sent these poore, and cryed to them in these poore; therefore when they cry unto man for help, God will stop their ears, and turn their hearts from them; yea, stop his own ears, and turn away his own heart from

The Charitable Christian.

have mercy on them, Luke 6. 38. With the same measure
that ye mete, shall be measured to you again. Stop
your ears, and God will stop his ear: you
shut up your bowels of compassion, and God will
shut up his: you withhold Pence, and God will
withhold his Talents. The rich man cried for
drop of water, being in hell torments, but nei-
ther Abraham nor God would hearken to his re-
quest: he that would not give one crumb, must
not receive one drop, Matth. 5. 7. The merciful
shall obtain mercy.

8. Unmercifulness is a spotted signe and
badge of a Reprobate condition: a merciless
mans name will hardly be found in the Book of
Life, Col. 3. 12. Put on (saith St. Paul) as the
Elect of God bowels of mercy and kindness. Those
that are the Elect of God, have had mercy; and
being called, they find and feel that mercy, and
cannot but put on bowels of mercy towards
others which becometh their Election: as God
pittied them, so they pittied others. But where
there is no bowels of mercy, but churlishness,
hardness, cruelty, and unmercifulness: there
is a black sign and badge of a Reprobate Con-
dition.

9. Unmercifulness is a degree of Murder: some men hate and curse the poor, and the Scrip-
tures bluntes not to call them murderers, 1 Joh.
3. 15. Whoso hateth his brother is a murderer. And

Job

The Charitable Christian.

Job 24. 14. The murderer rising with the light
 lech the poor and needy. He deviseth wages
 to oppress them, and to suck and squeeze them
 and this is a killing of them, and he is a mu-
 rderer for it. So when a man sees his brother
 or neighbour poor, sinking, and like to be ruined
 and will not relieve him, being able to do so,
 he falls into a degree of murder. And Hea-
 ven could see this, who said, What he that hath power
 to succour a man, being ready to perish, and
 succours him not, he kills him. Suppose a man
 in the water or fire, you pass by, and lend him
 not your hand; which if you had done, his life
 might have been saved, are not you then guilty
 of his death, if you help him not? When the
 blind and lame passed by the man, that going
 from Jerusalem to Jericho fell among thieves,
 and relieved him not, it was their sin; and had
 he died in that case and condition, they had been
 accessory to his death. If the poor be our flesh,
 then our goods are theirs as well as ours, and if
 we let them perish, we murder them and our
 selves too. **10.** The end of that man will be very sad,
 who hath been merciless to the poor; he must
 have the end of a fruitless and dead tree, he must
 be hewn down and cast in to the fire. James 2.
 13. He shall have judgement without mercy, that
 hath shewed no mercy: All judgement, near
 severity

The Charitable Christian,

seberity, and pure wealth shall be his portion.

The chief, if not the onely sin that Christ mentions at the day of Judgement, (Matth. 25. 41, 42.) is unmercifulness. To the righteous, saith he, Come ye blessed of my Father; for I was hungry, and ye gave me meat; I was thirsty, and ye gave me drink; I was naked, and ye clothed me: therefore I say unto you, inherit the Kingdom prepared for you from the beginning of the world. But unto the wicked and ungodly saith Christ, Depart from me, ye cursed, into everlasting fire prepared for the Devil and his Angels; for I was hungry, and ye gave me no meat; I was thirsty, and ye gave me no drink; I was naked, and ye clothed me not: Ye shewed me in my poor members no pittie, no mercy; therefore depart from me, I know you not.

Unmerciful men will have no plea of excuse then for themselves; it will not serve their turn then to say, I had it not: this will be but an ill answer before the Lord, when they shall come to give an account how they have used and disposed of those Goods and Talents, which he hath as Stewards intrusted them withall. When God shall (as he will) put the question to them, how have you spent your wealth? how have you advanced my glory by your estates? how many poor Souls have you refreshed? what answer will they have? what can they say for themselves?

The Charitable Christian.

Even nothing at all : Their own Consciences will then accuse , and will bear true witness against them. What have you done with your wealth, saith God : which way have you spent your Estates : Saith Conscience then , So much have I spent to please mine Appetite in superfluity of dainties : and thus much have I spent to please mine Eye in curious and overcostly cloathing : and thus much have I spent to delight mine Ears, and to satisfie my senses in vain delights , and in worldly pomp and pleasure ; hundreds and thousands have I spent upon my own base sinful lusts and affections. But what hast thou given to the poore , saith God : When I had any spare money , now and then I gave a half-penny. or a half farthing to a poore man. Ah wretched man, will God say, hadst thou wherewithall to please thy carnal lust, and hadst thou nothing more to spare for my poore members : Thou unprofitable Servant , thou shalt be cast into utter darkness, where shall be weeping and wailing, and gnashing of teeth for ever. Thou wouldest take no pittie nor compassion on the poore ; therefore I will shew thee no mercy.

Men are very loath to part with any thing for God ; but if they did but know the benefit of it, surely they would do it more willingly. When Christ, in the 16. of Luke, bid the young man

The Charitable Christian.

man sell all, and follow him, he went out very sorrowful, because he had great possessions: He had rather let Christ alone, and Heaven, and Salvation also, then part with all: He did not understand what a blessing it should be to have treasure in Heaven, joy unspeakable and full of glory. He did not think of the vanity and uncertainty of earthly riches. He never thought of death, and how that he must shortly leave all these things behind him. It is a hard thing, saith Christ, for a rich man to enter into heaven: their hearts are so gladd and fastened to the world, that they had rather run the hazard of their precious souls, then lose a part of their Estates. They might have laid up in store for the time to come, but they have treasured up wrath against the day of wrath. There is no better treasure against the evil day, then that which had been laid up in the works of Mercy and Charity.

The merciful man (saith Solomon) doth good to his own soul, Proverbs 11. 17. The merciful man killeth two birds with one stone; he comforteth the souls of others that are in want, and thereby layeth up a portion of bliss for his own soul.

Seeing then Uncharitableness is so great an evil, let us put on bowels of mercy, and strengthen the hands, and cover the nakedness of the

The Charitable Christian.

poor and needy: It is now a hard time, and things are dear, and Trading very small, and the poor abound; and therefore now it is very seasonable for those that are rich to open the bowels of pity and compassion towards the poor, and to succour those that are in want. Holy Job was a father to the poor, see his 29. Chapter and the 16. verse, He did not eat his morsels alone, but the fatherless and widow eat thereof: He delivered the poor and the fatherless, and him that had none to help him: and he was eyes to the blinde, and feet to the lame, and the blessing of him that was ready to perish came upon him; and he caused the widows heart to sing for joy: he did not suffer the poor to perish for want of cloathing: Job 31. 17. The bellies and loins of the poor blessed him. Being filled and warmed with the flesh & fleece of his sheep. It were well if Jobs spirit and compassion were in all rich men now, that so the hungry might be fed, the naked clothed, and the necessities of the poor supplied.

Spare something out of your Superfluities for them. Can you adorn your Houses with Pictures and Hangings, your Tables with costly Carpets, your Shelves with Brass and Pewter, and your closets and cupboards with Plate, and have you nothing for the poor, who are the temples of God? Can you feed your Dogs and Parrets, Apes, and Monkeys, and pamper your Horses,

The Charitable Christian.

horses, and not minde the poore Members of Christ that lie at your doores? Can you spend pounds and pounds to satisfie and please your carnal lusts, in a superfluous manner, and can you not now and then spare a penny to a poore Christian? how will the Lord take this at your hands?

Remember Dives, he had been better to have given all to poore Lazarus, then to have met with such an end for his unmercifulness. The Lord Jesus Christ hath told you, that it is a blessed thing to give, Acts 20. 35. And it is a blessed thing to shew kindness to Christ: When you give to the poore, you give to Christ: Mat. 25. 40. In as much as ye have done it unto one of the least of these my brethren, ye have done it unto me: they are Christs brethren they do it unto, and he accounts it as done to himself.

Again, Consider, is it not a blessed thing to have the Lord of heaven and earth to be indebted to you? Prov. 19. 17. He that hath pitty on the poor, lendeth unto the Lord; and that which he hath given, will he pay him again. God is the poore mans security, he taketh the debt upon himself, and gives thee his word for security; his faithfulness and his Honour are both engaged for performance: Had you the Cities Bond, or the Publike Faiths security for what you disburse towards the poore, it were nothing to this. Give

The Charitable Christian.

give give unto the poore, and make God as much as you can indebted to you; he is a good sure paymaster. Luke 6. 38. Give, and it shall be given unto you; good measure, pressed down, shaken together and running over. If you will not make God your Debtor by giving, he will be your Judge for not giving.

We live in dangerous times, and riches are uncertain things; the onely way to make them safe, is to bestow them upon the poore. One hath this Epitaph upon his Tomb, That which I have given, that I have; that which I have kept, that have I lost. Solomon saith, Eccles. 11. 1. Cast thy bread upon the waters, for thou shalt finde it after many dayes. If you keep it, you lose it: if you give you shall finde it again.

It is the judgement of some, that no Beggars should be relieved that go from doore to doore; they think it an unwarrantable practice, and the nursery of Magabonds and vile persons, that live in no calling, and are under no Government, but are the shame of the Magistrates, and a disorder in a Commonwealth, and a reproach of the Laws that are made for the relief of the Poore in their severall respective places. Certainly those that beg up and down, being able to work, and will not, you ought not to relieve, you sin in doing it; the Apostles rule is, 2 Thes. 3. 10. If any will not work, he must not eat. And further, when

Begging

The Charitable Christian.

Begging is made a trade, I see not how it is
justifiable before God, or can be countenanced
by man. Yet to conclude it unlawful to give
to any that beg, I dare not. Christ healed the
Blind Beggars, Luke 18. 35, 42. John 9 7, 8.
and did not reprove them for their begging.
Besides, God hath given out a Rule, Luke 6. 30.
Give to every one that asketh of thee: Which
command would be void and useless, if I might
refuse to no Beggars. When if you are able, you
ought to give to all that are truly poor and nee-
dy; even to those who are able to work, and wil-
lingly would work, but through the ill disposi-
tion of the times cannot get employment, Gal.
6. 10. As we have opportunity (saith the Apostle)
let us do good unto all. We ought to consider
the necessities of the poor; they may be in dan-
ger of life, and ready to starve, as Lazarus was;
or Dives poor: or they may be sick or lame, or
blind, or aged, and so not able to do any thing
for a livelihood.

You have seen the sore evils of Unmerciful-
ness, and the great Blessings that are promised
to such as are Merciful: they shall obtain mer-
cy, when merciless men shall have no mercy
showed them. Consider that the same God that
made them poor, made you rich; and might have
made them rich, and you poor; you might have
been in their condition. Therefore seeing God
hath

The Charitable Christian.

hath given you Talents, Wealth, and Riches use them to his Glory, lay up some of them in store for the time to come, for eternal life, by laying them out on the poor: What so at the great day of accounts, the Lord may say unto you, VVell done good and faithful servant, enter thou into thy Masters Joy: thou hast glorified me on Earth, now will I glorifie thee in Heaven. Thou hast dispersed abroad, thou hast given to the poor, thy righteousness endureth for ever thy horn shall be exalted with honour, Psal. 112. 9. Now shalt thou receive the full possession and enjoyment of those unspeakable pleasures, that are in Heaven for ever.

Now then consider what hath been said, and the Lord give you understanding hearts in all things. Now unto him that is able to do abundantly more for us, then we can think or desire the onely wise merciful God, be Honour and Glory, now and for ever. Amen.



FINIS.



Licensed and Entered according to Order.



THE CHRISTIANS

Best Garment.

O R,

The putting on of the Lord Jesus Christ.

Wherein the absolute necessity, excellency, and usefulness of Christ, as a Garment, to believing Souls, is briefly opened and applied.

Secondly, The naked, miserable, lost, and undone condition of all Unbelievers, who have not put on this Garment, discovered.

Thirdly and lastly, Some few brief, but powerful Motives to perswade us to the putting on of this Garment, with directions how to live to the glory of Christ here, that so we may live with Christ hereafter in glory.

The second Edition.

By a godly, able, and faithfull Servant of Jesus Christ.

Rom. 13. 14. *Put ye on the Lord Jesus Christ.*

Col. 3. 4. *When Christ who is our life shall appear, then shall ye also appear with him in glory.*

London; Printed for John Andrews, at the White Lion, near Pye-Corner. 1661.